815 For information on Thonga zoological knowledge and classification, see pp. 333-348, category 116.

which has lost its strength that its "moya" has gone. It is also the moya which gives their potency to medical charms. 821 822

Another word for wind is *mheho*. Strong winds are called *shidzedze*. When they break trees and damage the mealies they are attributed to baloyi, wizards, who fight during the night, quarelling over the cobs.

One frequently hears about *timheho ta mune*, the four winds. They are called: *Ñwalungu*, the north wind, (a curious word perhaps connected with Balungu, the White men; see later on); *Nyingitimi* (Ro.), or *Djonga* (Dj.), the South wind; *Mupfanyaka*, the one coming from the plain of the black earth, the West Wind; *Mfenya*, the sea breeze, coming from the East. Sailors who are great connoisseurs in this domain distinguish further the South Westerly wind, which they call *Mfenyakulu*, the great Mfenya. In Shiluvane, the West wind, which sometimes blows with great violence, coming down from the mountains of the Transvaal Plateau, is called *Burwa*, place of habitation of the Ba-Rwa (bu, locative prefix indicating a country). (Compare I. p. 18). Two other terms of the bu-ma class, also applied to East and West in all the clans, are: *Busha*, the spot where the sun rises (ku sha), the East, and *Bupeladambu*, the spot where the sun sets, the West. So there is no doubt that the Thongas possess the idea of the four cardinal points. 821 823 132

2) Native Geography.

The geographical notions of the tribe are, on the other hand, very scanty. As a rule, they do not think it possible to know a country, or place, where they have not travelled. Every one must compile his own geography. Hunters, and men engaged in commercial journeys, had some knowledge of the Spelonken (Bvesha), of Pietermaritzburg (Umgungundhlovu), of Kimberley (Dayiman), and now practically every grown-up Thonga has been to Johannesburg (Nkamben). But those who have always remained at home, women especially, show gross ignorance regarding their own country. I met some who were totally ignorant of the fact that the Nkomati River, which leaves the 823 815

823 Transvaal at Komati Poort (a place known to all), was the same as
815 the Nkomati which enters the sea near Morakwen, northwards of Lourenço Marques, at a distance of 60 miles from Komati Poort. It must be said, in excuse for them, that in Morakwen the river is called Morako (locative Morakwen) and thus many people have never been aware of the identity of the two!

If you wish to impress Natives greatly with your knowledge, tell them the names of all the countries of Thongaland in their geographical order, as you may have learnt them in conversation, or by studying the map. They will be amazed, and say : "What a wonderful traveller you are, knowing so many spots so far distant from each other!" The teaching of Geography in the schools tends, of course, to alter this state of things.

3) Earthquakes and Rainbows.

923 Earthquakes are not frequent in this part of the world ; so they are rarely spoken of. Thongas have, however, a name for them, *shimbeti*. They do not give any explanation of them and believe that they are perhaps caused by the gods. I remember having once heard a mysterious sound accompanied by a slight tremor of the soil. It was during the Boer war and was, I think, caused by the blowing up of a bridge somewhere on the other side of the range. All the Natives covered their heads with their hands and seemed greatly impressed.

821 The *rainbow* is called *shikwangulatilo*, viz., the one which
778 removes the danger from the sky. Notice the stem *kwangula*, to inaugurate, which we have already met with, when dealing with pottery (p. 117). The sky after rain is compared to a new pot, from which the *nkangu* must be removed. But this is merely an expression. No one can say what the danger is that is thus removed ; it is probable that the tribe had more precise ideas on the subject in former times, and that these have become obsolete. In some of the northern clans (Nkhabelane, Mathiye, Shiburi, Mongwe) the rainbow is called the Bow of Nyandziyo. Nyandziyo is said to be a man of the olden times who made the

your food a little of the earth of the country which you have left ; this will provide the transition between the old and the new domicile (See I. p. 49). 823

Metals known to the tribe before the coming of the Whites were few. (See page 137). *Nhumbu* or *nsimbi*, iron, *nsuku*, copper, and *ntchopfa*, a name applied to all white metals (tin, silver, etc.) are the only Native names for metals. There is no word for gold. 135

V. *The Vegetable World. Thonga Botany.*

While Bantus possess a very limited knowledge of Astronomy, Geography, Mineralogy, etc., while their ideas in these domains are in no way deserving of the name of Science, they are much more advanced as regards Plants. Here it is quite allowable to speak of a Science, a rudimentary Science, no doubt, but a true, precise knowledge which has been transmitted from past ages and which denotes a real power of observation. 815

The Delagoa flora is not very rich. I have succeeded in collecting between four and five hundred different kinds in a herbarium which I sent many years ago for classification to the Herbier Boissier in Geneva. In February 1893, before forwarding the second lot of exsiccata, I gathered together some Natives of Rikatla in the hut which I had pompously styled a Museum and, having promised them 1 s. each if they consented to remain till the end of the examination, I submitted the dried plants to them, asking them their names, their uses, etc. The result of the inquiry was marvellous. My areopagus did not seem to be a very choice one : an old woman, as dry as my exsiccata and smoking her pipe, another with ochre-smeared hair, a young one, with a baby on her shoulder, an elderly one-eyed man named Hamunde, my milkman. After them came the young chief Muzila, walking slowly, swinging the tails of his belt. This chief, notwithstanding his social rank, showed gross ignorance of botany ; but some of the others knew the name of almost every plant ; had I had a *ñanga*, a medicine-man, amongst them, I am sure I should have obtained 137 124 815 815 756 824

the names of all the specimens of the collection, for they are the great connoisseurs in this domain, their drugs being almost entirely obtained from the vegetable world.

A study of these names undoubtedly proves that Natives have the notion of the *genus*. This had been denied ; it seems that, when naming animals, Bantus distinguish correctly between species, but do not classify species into genera. In Botany it is not so. Under the same name they bring together forms which are sometimes widely different, but which belong to the same genus. Here are some of these names.

Tsuna means fern and applies to the Acrostichum tenuifolium, which climbs up the palm trees in the marsh, as well as to the few other kinds of Filicea found in the district of Lourenço Marques ; *gonhwa* is the name for Liliaceae, many kinds of which blossom in the spring : the Crinum Forbesii, with its big white and pink flower, and other kinds forming a bowl at the extremity of the stem ; there are five kinds of Commelina in my collection, which were called *Nkompfana*, both those with blue flowers, and the yellow ; a certain Papillionaceae genus, the Eriosema, is called *Rongole*. All the Strigae, a genus of the Scrophulariaceae family, are known under the name of *Shitshinyambita*, those which prevent the pot from boiling, as they are believed to have this effect when put into the fire. The Lobeliae are called *Shilawana*, etc.

The notion of the *genus* is so truly present that Thongas distinguish between various species in the same genus. So the tree called *Nkahlu*, an Apocynea, the Tabaernaemontana ventricosa, a valuable tree whose sap is used as a styptic, and whose roots are used to make a decoction for lung complaints, has a congener, found in the palm-tree marsh, the Voacanga Dregei, which is called *Nkahlutjobo*, nkahlu of the marsh. The two genera are very closely akin to each other.

Cognate species found in various regions are thus distinguished by the mention of their habitat, either the hill (ntlhaba), or the black earth (nyaka), or the forest (mutju). There is the *Muhlu wa ntlhaba*, of the hill, and *Muhlu-tjhobo*, of the marsh (Secamone sp. tree of the Asclepiadaceae family). This is even more striking

137 in the case of the Hibiscus genus. Its name is *Ntjhesi* ; there
824 are the Ntjhesi of the hill (Hibiscus surratensis, etc.), the Ntjhensi
757 of the nyaka, another species found in Morakwen in the black
earth ; and there is the *shitjhesinyana sha ntlhaba*, double dimin-
815 utive of ntjhesi, the Sida cordifolia, a pretty little Malvacea,
a near relative of the Hibiscus, very much used in treating
children's complaints, a panacea for babies, as it cures their
vomiting, headache, wounds and internal troubles!

137 I find the same correct connection established between two
824 Anonaceae shrubs, the Artabotrys brachypetala, called *Ntiti*, and
815 the Art. Monteiroae, called *Shintitane*, little Ntiti, of the same
genus, but a shrub of a very different appearance.

However there is, of course, no anatomical study at the base of this classification : so their ideas of genus are not always, scientifically speaking, correct. They call any parasite *Phakama*, whatever may be its form, and have a superstitious fear of them, especially of the larger ones, growing on other trees, such as the nkanye and nkuhlu : "Phakama dja singita!" (1)

137 *Nkushe* means sea-weed, either the true algae, as Lagarosiphon muscoides, or other plants growing in water and belonging to totally different families, such as Urticularia stellaris, found in the same locality. *Nkaka*, or *Nkakana*, is the little Cucumber already described (p. 14), whilst *Nkaka wa tjhobo* is a Convolvulvus (Ipomea cairica). The *Shirimbyati*, one of the names most employed, designates first the Helichrysum parviflorum, a yellow Composita which covers the sandy dunes, and blossoms during the winter ; but *Shirimbyati sha tjhume*, the male one, is Gnaphalium stenophyllum, and *Shirimbyati sha mutju*, the one of the forest, an Indigofera belonging to the Leguminosae family ; these three plants have in common small hard leaves : hence the same name is given to them, although they are by no means related botanically speaking. So shirimbyati corresponds to our word heath, which is applied to many forms of evergreen undergrowth.

777 (1) "The parasite stem *singita*," i. e. is of bad omen. They do not say *vila*, is
824 taboo, though some rules apply to it similar to those concerning the tree struck by
753 lightning. One does not warm onesself at its fire ; its wood is not employed to cook food, for fear lest men should suffer from hydrocele.

The want of an enlightened botanical sense is further seen in the following fact : three different kinds of Vernonia, though belonging to the same genus, are called by different names, as if the Thongas had altogether failed to perceive their relation. The Vernonia cinerea is called *Ntshontshongori* ; the V. Perotteti, *Nkukulashibuya* (the plant with which one sweeps the threshing floor) ; the V. Tigna, *Hlunguhlungu*. 137

Another case of one and the same name applied to plants of different families having merely an external resemblance is the following : the *Ndjiba* is a Leguminosa tree of large proportions, Apalatoa delagoensis (Schinz), and the *Shindjibana*, viz., the little Ndjiba, is a small shrub with leaves somewhat similar to those of the Ndjiba. Its scientific name is Synaptolepis Oliveriana and it belongs to the Thymeleaceae family.

It is no wonder that the notion of genus, though existant, has not always been correctly and universally applied. Thongas have no idea of the anatomy of plants ; they have never dissected a flower, and are totally ignorant of the presence of male and female elements in it. They know, however, that these sexual differences exist. They have noticed, for instance, amongst the nkanye stems, which are of a dioecious species, that some are male and some female, and they carefully preserve some of the male stems in order to fecundate the female ones ; but they believe that this fecundation takes place through the roots of the trees! 815 824

Thus, when the name of a plant can be explained, we see that, in naming it, *its external characters, or its uses*, have alone been considered. For instance the beautiful yellow Sterculiacea, Melhania Forbesii, is called *Muhlwadambu*, Setting Sun, because its deep colour is similar to that of the sun when dipping below the horizon. A certain plant whose seeds explode when crushed is the *Buputwana*, because, "it says bu-bu-bu." A climbing Composita with juicy stem is the *Kamele*, "the one which is pressed," (kama) to squeeze out its juice, which is said to have a medicinal value. A Euphorbiacea whose fruit is eaten by the partridges (Fluggea obovata) is the *Midyañhwari*, partridges' food. Those named after their uses are, for instance, *Nkukulashibuya*, the one which sweeps the threshing floor (Vernonia Perotteti) ; *Nhlangulaba-* 137 815 824

137 *tjongwana*, the one employed to wipe little children when dirty! (This plant is tomentous and answers well for the purpose); *Psekamafura*, a large tree (Casearia Junodi, Schinz), a tree whose fuel is particularly good for melting mafureira fat (p. 18), etc. The Asparagus bearst he name of *Nkwangulatilo*, the same as that of the rainbow. When asked why this is so, Natives say that it is because the colour of the asparagus leaves resembles that of the rainbow, but another explanation which seems to me more probable is this : it is because this plant is given as a medicine to little children to prevent the roaring of thunder from "tearing out their diaphragm (handjula lipfalo)."

The great use of the vegetable world is to provide men with food and medicine. If plants bear names and have been carefully studied by the Bantus this is, in the first place, because they are useful in these two respects. We have already considered Thonga vegetarian food (p. 9-19), and I shall devote some pages to the medical art in Chapter III.

In Appendix II, I give a list of Thonga botanical names with their scientific equivalents. These plants have been identified by Dr. Schinz, who published a flora of Delagoa Bay in the "Bulletin de l'Herbier Boissier," No. 10, 1900.

The conclusion reached from this study of Thonga names of plants is that the vegetable world has been the subject of a true and, in a certain sense, scientific observation on their part. Their botanical knowledge can be compared with that of our forefathers of two or three hundred years ago, before Botany became a true science, when plants were still named from their external characteristics, and studied as medicinal herbs ; I would even say that this knowledge, though of an inferior type, is more general amongst Thongas than, for instance, amongst the European peasantry ; a fact which shows that their powers of observation and scientific study are not inferior to those of other more advanced races.

Do plants play a part in Thonga religion? (1)

When travelling through the country, you may come across

(1) The Vendas plant the bulbs of an Amaryllida which they call Lohome near the stone which they use as an altar. See *S. A. Journal of Science*, Vol. XVII, p. 215.

When travelling through the country, you may come across a tree round which a rag has been tied, evidently for some religious purpose. One's first idea would be that this tree is worshipped, but this is by no means the case. The tree is probably that which the divinatory bones have singled out as the one around which the village should be built, and the offering of this rag is made to the spirits of the ancestors, exactly as is done when the rag is placed near the grave, or at the door of the little hut built on it, in the case of those possessed. (See I. p. 141 and later on Chapter III). The tree is only sacred on account of this association. I have sometimes called the *Nkanye* a sacred tree, and the Thongas call it the king of trees, but it is not so in itself, or in virtue of any Nature spirit dwelling in it ; anybody can cut it without transgressing a taboo ; it is venerated because it provides the tribe with the national beer, and because its branches are used as pillows for the dead and its twigs as *mhamba* in the funeral service (I. p. 138). The religious and social *luma*, to which the bukanyi is subject (I. p. 397), is observed from fear of the ancestral spirits and not because the tree itself is in any way worshipped. In fact I never met with any worship offered to a plant as such.

824 769 778

VI. *The Animal World.*

Plants, *psimili or psa-ku-mila*, things which grow (ku mila), are distinguished from animals, called *psibandjana*, or *psihari*, which are said to *kula*, become great, and not *mila*.

815 136 825

The knowledge possessed by the Thongas with regard to animals is extensive. They give names to all the larger ones, especially, of course, to those which are eaten, but also to some which are smaller, insignificant and useless.

The *Annelida* are called by the generic name of *tinyokana*, diminutive of *nyoka* (yin-tin), snake ; leeches, *ntjundju* (mumi) ; lumbrics, *nshikwa* (yin-tin), both those living in the earth and parasites in the intestines of children.

Amongst *Myriapoda* the Julideae are called *Khongoloti* (dji-ma) ; the Millepedes, *Ndlandlalati* (yin-tin). When one of these has stung a Native, you will see him swallow a little earth, and a

815 mouthful of water after it, to prevent swelling. "The milleped
136 will die at once and you will not suffer much, because you have
825 been wiser than it (u yi rangelile butlharin)."

The same precaution is taken with regard to Scorpions, *shiphame* (Dj.), *mubalane* (Ro.). Other Arachnida are Spiders (*pume* (dji-ma) *ripe* (dji-ma), Ticks *(shikalana)*, and the Itch *(shinwayana)*, which Thongas know but too well without being aware that it is caused by a microscopic animal. To this group probably belongs the *maroda*, a parasite met with in the huts of Bilen and other remote parts of the country, whose bite causes actual disease.

The *insect world*, so richly represented in Tropical countries (1) is pretty well known, though many of its representatives are of no practical use to the Natives.

Orthoptera. Acridius peregrinus, the locust which ravages the fields, is called *humbi* (yin-tin) in Ronga and *ndjiya* (yin-tin) in Djonga. (See p. 81). The first "clouds" which appeared greatly impressed the Natives when they were seen at the beginning of the war of 1894. I heard some one say that this phenomenon had been foretold by a "mulungwana," a little man fallen from heaven to announce this calamity which threatened the land. (See next Chapter). Other Acridians are called *mhera* (yin-tin); the larvae of locusts, which abound at certain times in the gardens, are the *hondje* (yin-tin). The Pamphygus, a fat, heavy, grey locust, the female apterous, are called *phuphu* (dji-ma). The Grillus is *Shiyendlwa* (shi- psi), and is eaten by some. But the best known Orthoptera are those of the Mantidae family whose representatives are numerous in the country. They are called *Ñwambyevu* (Dj.) or *Ñwambyevulane* (Ro.), viz., the one which cuts the hair, probably on account of its claws, which move like
825 scissors. This insect plays a great part in the superstitions of the
769 Bushmen, who worship it. Amongst the Thongas there is a similar custom; young shepherds, when they meet with a Mantis,

(1) See my publications on the Entomology of Delagoa Bay; I. *Coleoptera*, in collaboration with Dr. Bugnion; II *Orthoptera*, by Dr. A. von Schulthess Rechberg; III *Hemiptera* by Prof. Montandon in the "Bulletin de la Société vaudoise des Sciences Naturelles." XXV, p. 132-220; IV), *Lepidoptera*, "Bulletin de la Société Neuchâteloise des Sciences Naturelles" Tome XXVII, p. 177-250.

tear out a little hair from the skins of their belt and offer it to the insect saying : "Take, Grandfather!" They say that in old times they were looked on as gods (psikwembu), or rather emissaries of the ancestor-gods, just like the little green snakes (Chapter II) ; their name was Mahulwahulwane, and when one of them entered a hut, no one interfered with it, as it was thought that perhaps some god had come to pay a visit to his descendants. These ideas regarding Mantidae seem to be now disappearing and the offering made to them is merely a little children's game. Another Orthoptera is the *Shipfalapfapfa*, an onomatopoeia, describing a flying locust, and the *Shishirikoko*, a large species which emits saliva through its thorax. When it flies the Thongas say to it : "Go to the place where people eat meat!"

Hemiptera. Bugs are well, too well, known in Thongaland, having taken up their abode in most of the huts, where they are tolerated. They are called *Nsiketi* (yin-tin) and the wild bugs *Nsiketi ya nhoba*, bug of the bush. Lice, *Nhwala* (yin-tin), are regarded as vermin, and often as the result of bewitchment, especially when seen swarming on children. Many Aphidae (grubs) cause an exudation on certain shrubs, a kind of wax, the *Mubodi*, which is used for the manufacture of the black crowns (I, p. 130) ; others are called *Shibungubungu*, the red ones, probably a kind of cochineal.

Neuroptera. *Diptera*. The equivalent of these names of flies is *Nhongana* (yin-tin). Mosquitoes are called *Busuna* and fleas *Batseka*, with the prefix *ba* which here means a collection, a great number. *Busokoti*, a similar word, designates ants. The big gad-flies are the *Bawa* (dji-ma). The Libellulidae are called *Mungutane* (mu-ba) and the Termitideae *Muhlwa* (mu-mi).

Lepidoptera. Butterflies and moths are designated by a single word, *Phaphalati* (Dj. Notice the feminine suffix), or *Phaphatane* (Ro.) (dji-ma), and their caterpillars by the term *Hukwa* (yin-tin) or *Tomane* (dji-ma), this last word especially applying to the large Saturnidae caterpillars which are eaten by the Natives (p. 80). The relation between the caterpillar and the butterfly is not generally known ; only once did I find a boy who knew that a certain white cocoon, used as an ornament in dances (p. 102) gave

136 birth to the big green moth with long tails, the Queen Moth. The
815 reason why butterflies, though plentiful in Thongaland, have so little attracted the attention of Natives is, no doubt, the fact that they do not in any way contribute to their food. I have told the story of a woman who tried to force a child to eat a butterfly. (I. p. 445.)

136 *Coleoptera.* The general term for Coleoptera is *Shifufununu*,
825 and it especially applies to the big Tenebrionidae (Psammodes
777 Bertoloni), called *shifufununu sha paripari* (p. 68) and to the large black Carabidae of the Anthia genus which abound on the roads in spring ; one of them, marked with small depressions on the elytra is, for that reason, called the small-pox shifufununu (sha nyedzane). Travelling once with a grown-up Thonga we saw a black Carabida which had four white spots on the back. It was the charming Eccoptoptera mutilloides. I saw him trace a circle round it in the sand saying : "To-day I shall eat to my heart's content!" — "Namunhla ndji ta shura!" — "What are you doing?" I said. — "Oh! This is the *Shurwa-shurwane*," he answered. "When you meet it it is a sign that you will have plenty to eat!" He was mistaken! The real shurwa-shurwane is the Mutilla, a kind of apterous wasp, which has also four white spots on its back, and the beetle we met was so similar to it that he mistook it for a Mutilla ; is it not called mutilloides, pseudo-mutilla? (1)

136 — The Copridæ are called *Gadlen* (dji-ma) and these strange
[753] dung-eaters, which are extremely abundant in the country, are thought to be under the command of the wizards who can introduce
825 them into your body to kill you. The pretty Cerambycidæ,
262 with their long horns, are the *Ñwahomurikotjo*, the ox of Rikotcho, or, according to a truer etymology, the ox with horns bent backwards (kotjeka). Children sing an incantation before them, clapping their hands (I, p. 68). Their big white larvae, the *Shipungwana*, dig channels in the stems of nkanye, nkuhlu, mphesa, etc., and are readily eaten as well as the *Shimhukuta*, the

(1) This custom reminds one of the action of Swiss children when they send the ladybird to heaven, to ask God to give them fine weather to-morrow, or of their saying that crushing a golden Carabus on the road will cause rain to fall. Certain Coleoptera are of good omen everywhere! Only, if in Europe they foretell fine weather, in Africa they announce a good meal. The difference is significant!

136 larva of a large Calandra which swarms in the stems of the palm
825 trees of the marsh (p. 4). The *Shitambela*, a big Buprestida
262 (Sternocera Orissa) is roasted by the shepherds and eaten after they have torn off its elytra.

136 *Hymenoptera. Wasps* are called *Mupfi* or *Mupfu* (mu-mi),
755 and are divided into four different classes : the *Mupfu* proper (Belonogaster), the *Tlatlanhongana*, the *Bamaandlopfu*, a grey species, and the *Mumpfundlopfu*, a large black species which burrows in the soil. When someone has been stung by a wasp, the others laugh at him. If he resents being made fun of, they say to him : "Be not angry ; we do this to help you." They are really trying to divert his attention from the pain in order to
136 comfort him. *Bees* are called *Nyoshi* (yin-tin) and are greatly
262 appreciated for their honey (p. 44). Natives know the males
815 (*djongwe*, dji-ma) the larvae *(shipungwa)*, which they eat with as much pleasure as the honey itself. They call the honeycombs *hahla* (dji-ma) or *shihlenga*, the wax *mumpfu* (mu-mi) and the
136 pollen brought by the bees, *nsindjo*. The curious *Mbonga* (yin-tin)
825 *Bee* is worth special mention, owing to the superstitions which are current regarding it, and the part it plays in certain rites (I. p. 390). This species, which does not sting, digs a narrow passage of two or three feet deep in the soil and excavates a hole of one or two feet broad where it builds its round nest. Natives say that nobody knows what the mbonga does with the earth which it digs out of the cavity in which it makes its nest. No heap of earth is ever seen in the vicinity. The hole is continued under the nest and has no end. It probably extends to subterranean pools where the insects go to drink, — as it is said that no one has ever seen a mbonga drinking from the lake or the well, as the other bees do. Moreover the entrance to a mbonga nest is invisible to the majority of people. It is only certain families who can see it and consequently dig out the precious honey (1). For all these reasons the mbonga is

777 (1) The Libombo family was one of those "which the mbonga loves" (randja). Elias who belongs to it told me that he once paid a visit to one of his neighbours who had just cleaned his village; he discovered a mbonga hole and said to his friend: "There is a mbonga nest in your village." But the man was unable to find it. Elias then dug as deep as his shoulders and found the nest all surrounded by "calabashes" full of honey. He says that when rain falls the little bees cover the entrance of

825 Monkeys are thought to be degenerate human beings, who have lost the habit of working and tilling fields, and thus fallen into their present miserable condition.

815 The collection of Native names of animals which I have compiled is interesting ; first from the linguistic point of view, for purposes 192 of comparison. Bantu philology needs such lists of words on which to base its conclusions. Let me point out that there seems to be a great uniformity in the various South African dialects as regards the names of large animals, the root being the same although the names have been differentiated by the regular phonetic permutations (1) ; names of trees, on the contrary, vary very much, even from one Thonga clan to the other. But these names also interest us as throwing some light on the Bantu conceptions of Nature. The notion of *genus* is not so marked as amongst plants. It is not, however, absent. The different kinds of ducks are called *sekwa*, sekwa-nyari, sekwa-mhala, the word sekwa being a true genus name. The notion of *order* may even be discovered in the classification of mammalia made by Mankhelu when he said : "Women eat only the flesh of animals having *hoofs*, and not that of animals having *paws*" (p. 83).

193 It is curious to inquire to which of the grammatical classes these names belong. Most of them are of the *yin-tin* class, the animal class proper. Torrend makes a connection between the prefix *tin* and the stem *psala*, to beget, to bring forth, and this may be correct. But many are of the *dji-ma* class, which often contains objects forming groups ; animals roaming in companies, as well as the regiments of the army (mabotshu, mabandla, I. p. 456), frequently belong to this class. (Sekwa, duck ; sowa, sparrow ; khoti, vulture ; hanshi, the horse of White people, of the cavalry, etc.). Some mammalia have the personal prefix *ba* for the plural. The mu-ba prefixes are always employed in tales when the animal is personified ; in the few cases here referred to, however, *ba* is used without any idea of personifying the animal ; the bat, the fox and a kind of red antelope (mangulwe) are designated in this way, and I

(1) Compare the names in my list with the Zulu and Nyandja names collected by Miss Werner in the *Revue d'Ethnographie et de Sociologie*. Jan. April 1911.

2: Junod M-5 (1895-1909) 1927 Thonga

193 am really unable to give any reason for the fact. A few other names of animals begin with *bu*, the singular prefix in the bu-ma class, which has evidently a collective meaning. *Busuna* is the immense number of mosquitoes which one hears buzzing in the night during the rainy season, whilst one mosquito is *nsuna*, pl. tinsuna; *busukoti* is the crowd of ants swarming in the ants' nest, whilst *nsukoti*, (cl. yin-tin) is one ant, etc.

Phot. A. Burd.

Gebuza, whose nose was torn off by a hyena.

815 Thus, amongst the Bantus, scientific knowledge of animals is still in a very primitive stage and may be compared to that possessed, for instance, by the author of Leviticus. 825 On the other hand, the animal world is not in their eyes so far removed from man as it is with us. Man lives in close connection with the animals, not only when he hunts them and tries to transform himself into "a thing of the bush" (p. 79), but even in ordinary life, and considers them as very similar to himself. For instance, some Thongas believe that animals have a *language*, and try to speak to them. I have already mentioned Pikinini; he was a boy from the Bilen country who stayed with me for a time at Shiluvane, having left Bilene after the defeat of Gungunyana. As he

609 accepted as facts by the majority of his countrymen in Bilen. Is it not strange to notice that, whilst a great number of Europeans think of the Blacks as being all cannibals, these savages, on the other hand, believe exactly the same thing of us! Of course a closer contact with White people has already led them to a truer knowledge of what we really are, and they have discovered that, after all, there is not such a great difference between the various human races!

In former times the Thongas would seem to have believed that all White people, not only the Portuguese, dwelt in water. They were said to have eyes in front and behind and to see on all sides, so that it was impossible to escape from them. They used to kidnap Black people and take them away.

III. *The human body.*

1) Ideas of Anatomy.

815 826 The Thongas have never made an anatomic study of a human corpse. They have a riddle to this effect: "Ku pfura ndjilo mungema? — Ba lahla munhu wa ku fa." — "A fire of live coals? — They bury a dead man." As you never put your hand in the fire, so you would not touch a corpse. Nor have they ever made a post mortem examination! What they know of the human body is entirely derived from the inductions they have drawn from oxen, pigs and game which they cut open. Considering that the source of their knowledge is so indirect, one wonders that they have learnt so much of the human physical structure.

192 826 Having taught a little anatomy to the students of our Institute, I can bear testimony that they have names for most of the bones of the skeleton. *Pala* (dji-ma) means skull; *lihlaya* (li-ti), maxillary bone; *tinyo*, pl. menyo, teeth; *tshuri* (dji-ma), molar tooth (same word as mortar); *litlatla*, clavicle; *likhongotlo*, spine; *khatla* (dji-ma), shoulder blade; *shintjintji*, sternum; *shikangana*, extremity of the sternum; *libambo*, rib; (they believe there are *ten* ribs on each side!); *shikukwana*, humerus; *nkono* (mu-mi), cubitus;